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QUERIES

RECOMMENDED TO THE
CONSIDERATION OF THE PUBLIC,
WITH REGARD TO THE
THIRTY-NINE ARTICLES.



L O N D O N :

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M DCC LXXII.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS FIRST INSTITUTION

TO THE PRESENT TIME

BY JOHN HENRY LALOR



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P R E F A C E.

AS the present worthy attempt to procure a repeal of the laws enjoining Subscription to the Thirty-nine Articles, has already occasioned several persons to peruse these Articles; and, probably, the subject will be taken into consideration by many of the Laity, as well as Clergy; the Author of the following Queries judged them not unworthy of the public inspection at this juncture. He cannot think an apology necessary for so free a discussion of Articles of human invention, and bringing them to the test of a strict comparison with the Word of God; which Articles, upon the most serious consideration, he has been determined, many years ago, never again to subscribe, and heartily laments his Subscription to them, tho' an act done in his younger days, at a time when he judged it not unlawful.

The Author presumes it highly improbable, that any rational person should study the Scriptures, or the primitive Fathers, sincerely and impartially, and at the same time believe all the propositions in the Thirty-nine Articles, in the plain, literal, and grammatical sense; under which belief alone, upon the principles of Christianity, they can be warrantably

bly subscribed; it being simply unlawful to profess what we do not believe.

He has been for some time fully persuaded, that the present alarming run of Methodism is an immediate dispensation of Providence, intended to punish rational Believers, who have shewn so little zeal in the cause of genuine Christianity. These enthusiastic people believe the most obnoxious Articles in the strict and literal sense, and thereby confound the subscribing Clergy with their own weapons : and, consequently, the only reasonable way to stop the progress of this prevailing sect, is, to abolish Subscription to the Thirty-nine Articles; whereby the Clergy will be enabled to confute their arrogant pretensions by Scripture, rationally interpreted, without incurring the censure of prevarication in the case of Subscription.

May the one God and Father of all give a blessing to the sincere endeavours of the Clergy, &c. who petition for relief in this important business! the obtaining of which must tend to his honour, the propagation of the pure Gospel of Jesus Christ, and, probably, may lay a glorious foundation for the conversion of Jews, Mahometans, and Heathens, to the Christian Faith.

QUERIES

Q U E R I E S

RECOMMENDED TO THE

CONSIDERATION OF THE PUBLIC,

WITH REGARD TO THE

THIRTY-NINE ARTICLES.

A R T I C L E I.

“**T**HERE is but one living and true God—and in unity of this Godhead, there be three persons, of one substance, power, and eternity, the Father, Son, and Holy Ghost.”

Qu. Whether this character of the one Almighty God, can be supported by the principles of Reason, or Scripture?

Whether an intelligent Being, consisting of three intelligent agents, be not expressly contrary to the evident principles of reason,
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son, by which we are enabled to distinguish between truth and falshood ?

Whether it be not a palpable contradiction to affirm, that the Father is God, that the Son is God, and the Holy Ghost is God ; and yet they are not three Gods, but one God ?

Whether this be not as absurd, as if any one should affirm, that Peter is an Apostle, James is an Apostle, and John an Apostle ; and yet they are not three Apostles, but one Apostle ?

Whether common sense does not equally protest against the former, as well as latter absurdity, they being exactly of a similar nature ?

Whether such an article can possibly be the object of a rational belief to any person, who dares to make use of his reason in religious matters ?

With respect to Scripture, or the revealed will of God, Whether the description given of God in this Article, as a Being consisting of three co-equal persons, be warranted by any *one* declaration in the Old, or New Testament ?

Whether such a mysterious doctrine, — deemed fundamental by great numbers of Christian professors, would not in this case have

have been frequently set forth, and strongly inculcated, by Christ and his Apostles ?

Whether it was not one end of the Christian Revelation, to give mankind exact notions of Almighty God, more especially the Gentiles, who were grossly sunk in superstition and idolatry ?

Whether, consistently with this design of Scripture, we can possibly suppose, that the Athanasian description of God, were it just, would not have been frequently and clearly given ?

Whether this essential failure in the Athanasian scheme has not been strictly demonstrated, by a careful examination of every text, wherein the word God occurs, in the New Testament; it being mentioned near thirteen hundred times, not one of which necessarily signifies more persons than one ?

Whether the character of God, as delivered in this Article, be not expressly contradicted by many plain and important passages, wherein the one God is in the most solemn manner determined to be the Father, emphatically distinguished from the Son and Holy Spirit; who are frequently represented as acting in all things, according to his supreme will and pleasure ?

Whether four hundred and one passages

in the New Testament, wherein God the Father is stiled either the one or only God; or God absolutely, by way of eminence and supremacy; or God, with some peculiar high titles, epithets, or attributes; do not effectually overthrow this Article, wherein it is declared, that the one God is a Being, consisting of three persons, Father, Son, and Holy Ghost?

Whether forty passages, wherein the Father, Son, and Holy Ghost, are mentioned together in the New Testament, do not thoroughly demonstrate the falshood of this Article; as they are sometimes stiled the Father, Son, and Holy Ghost; sometimes the living God, Christ, the Spirit; God, the Son of God, the Holy Ghost; God, the Lord, the Spirit: but not one passage is found, wherein they are said to be three persons in the unity of the Godhead; or that the Father, Son, and Holy Spirit, are the one true God. On the contrary, we find that the Father is called God, the living, and sometimes the one God, expressly distinguished from the Son and Holy Spirit?

Upon the whole, Whether the plain language and sentiment of Scripture, relating to the one true God, be not expressly contrary to, and absolutely inconsistent

sistent with, this first and capital Article of the Thirty-nine ?

ARTICLE II.

“ The Son, which is the Word of the Father, *begotten from everlasting of the Father, the very and eternal God, of one substance with the Father*, took man’s nature in the womb of the blessed Virgin, of her substance; so that *two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person*, never to be divided; whereof is one Christ, *very God and very man*, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us——.”

Qu. Whether this Article, which professes, to set forth a true account of the Son of God, be not evidently absurd, and contains gross contradictions, when examined by the principles of Reason and Scripture ?

Whether the genuine notion of God be not that of a Being of all possible perfection, more particularly, self-existence and independence ?

Whether a person can be very and eternal God, who confessedly is not self-existent and independent, but derives his

Being from another, which the word *begotten* necessarily implies ?

Whether two whole and perfect natures, that is, the Godhead and manhood, can possibly exist in one person ; perfect God signifying one intelligent Being, and perfect man signifying another ; and consequently, the one Christ, conveying the notion of two persons, an express contradiction ?

Whether it be not gross confusion to represent Christ, who is expressly called *one* in this Article, as possessed of *perfect Godhead* ; which, according to the solemn determination of the first Article, denotes Father, Son, and Holy Ghost, and consequently the Father, to whom Christ reconciles us ?——But I forbear drawing the shocking doctrine that may be naturally deduced from the grammatical construction of the words, when the two Articles are compared together.

Whether the character of Christ, as represented by the sacred writers, be not clear, rational, and consistent ; being that of an extraordinary person, produced by God, who received all his powers and attributes from his God and Father ; took our nature upon him, in obedience to his holy will, for the salvation of mankind ; and, upon account of his perfect righteousness, amazing humiliation, and sufferings, was
exalted

exalted to high dignity and honour, so as to be worshipped under the character of a *lamb that was slain*, to the glory of God the Father?

Whether Christ can possibly be entitled to the appellation of *very and eternal God*, to whom the *whole Godhead* may be justly ascribed; there being in the New Testament not less than 240 passages, wherein Christ is declared to be inferior to the one God and Father of all?

A R T I C L E IV.

“ Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man’s nature; wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.”

Qu. Whether this Article, which, as to the main tenor of it, contains some important truths, viz. Christ’s resurrection, ascension into Heaven, and his coming again to judge all men at the last day, be not mixed with circumstances relating to these grand transactions, in express contradiction to some decisive texts in the New Testament, more particularly those

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of the Apostle Paul, 1 Cor. xv. 50, *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Heaven, neither corruption inherit incorruption:* Again, Philipp. iii. 21, *Who shall change our vile body, consisting now of flesh and blood, that it may be fashioned like unto his glorious body?*

ARTICLE V.

“The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.”

24. Whether this description of the Holy Ghost, as very and eternal God, proceeding from the Father and Son, be not an express contradiction in terms; as very and eternal God conveys the notion of a Being of all possible perfection; and as proceeding, or being derived, from two other persons, necessarily implies the want of an essential perfection, viz. self-existence?

Whether the proceſſion of the Holy Ghost from the Father and the Son, according to the plain language and sentiment of Scripture, does not signify a local proceſſion, or that the Spirit goeth out,
or

or is sent out, from the Father; and is sometimes stiled the Spirit of the Son, because Christ received a commission from the Father to send the Spirit; which has no more relation to the divine essence being communicated to the Spirit by the Father and the Son, than what is said of Angels, that they stand before the throne of God, and are sent forth to execute various offices for the benefit of the Church? (See John viii. 42; Acts xv. 27; 1 John ii. 19.)

Whether the Holy Ghost, who is never in Scripture expressly stiled God or Lord; who has not one instance of glory ascribed to him; is never invoked in prayer or praise; can possibly be believed to be very and eternal God, if we take the Scripture for our rule in this grand affair?

Whether the Holy Ghost be not frequently represented in Scripture as inferior to God and Christ, as being sent and employed by them in very high offices, for the salvation of men?

A R T I C L E VI.

“Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that
it

it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Qu. Whether this Article be not the true foundation of the Church of England, and all other Protestant Churches; as they had no right to exist at first but upon the glorious privilege of Christians to search the Scriptures, and form their own Faith and religious practice upon the express declarations of Christ and his Apostles, without any regard to human authority in matters of Religion?

Whether the contrary can be maintained, without relapsing into the essential principles of Popery, and in effect declaring that our first Reformers, tho' they were fully justified in departing from the corruptions of the Church of Rome, had a rightful authority to impose decrees upon the consciences of men, not warranted by the word of God?

Whether all decrees of this kind, whether found in the Church of Rome, England, Geneva, or Scotland, should not be treated as deviations from the sacred rule, to which they all appeal?

Whether it be not an inconsistent practice in Protestant professors, to be perpetually

tually recommending and inculcating Scripture as the only rule of Faith and practice, and at the same time to be authoritatively enforcing doctrines and religious practices, not obviously warranted by Scripture ?

Whether the candidates for holy orders should not be admitted to officiate in the Church, provided they are properly qualified in point of learning and morals, upon their solemn profession of the Belief of Scripture, and their resolution to study it with an honest mind, and to instruct the people in the same, according to the best of their knowledge and abilities ?

A R T I C L E VIII.

“ The three Creeds, Nice Creed, Athanasius’s Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed ; for they may be proved by most certain warrants of holy Scripture.”

With respect to the Athanasian Creed, Can this be proved by most certain warrants of holy Scripture, that contains palpable absurdities and contradictions, and cannot be supported by the sound of even one text in the whole Revelation of God ?

Can such a Creed be Scripture Doctrine, that

that is absolutely inconsistent with the solemn declarations of Moses and the Prophets, of Christ and his Apostles?

Whether the main tenor of this famous Creed, be not an insult upon common sense, which God hath given us for the useful purpose of distinguishing obvious truth from gross falsehood?

Whether the dreadful sentence of damnation, pronounced against those who don't believe such an infinitely absurd and monstrous account of the blessed God, be not a wicked invasion of his supreme authority, who alone has a right to prescribe upon what terms his creatures shall be accepted?

Whether it be not a sad reproach upon this Protestant Church, that this Creed, filled with such palpable absurdities, and containing so dreadful a denunciation, has not been long ago rejected and excluded from the public worship; as it is well known that it has given just offence not only to great numbers of the learned, but likewise to many sincere Berræans among the common people?

Whether the unscriptural terms in the Nicene, or rather Constantinopolitan Creed, should not be laid aside; as this practice of enjoining unscriptural confessions

fions produced by degrees the grand apostacy of the Christian Church?

A R T I C L E IX.

“Original Sin is the fault and corruption of the nature of every man, that naturally is engendred of the offspring of Adam; and in every person born into this world, *it* deserveth God’s wrath and damnation.”

Qu. Whether this Article, taken in its genuine and grammatical sense, be not a gross perversion of the Scripture Doctrine of Original Sin?

Whether it be not absolute nonsense to suppose, that Infants are capable of any sort of sin at that age; as the idea of sinning necessarily implies the knowledge of a law forbidding it, the transgression of that law, a power of obeying or disobeying it, and likewise the acknowledgment of an holy Governor, who has a rightful authority to reward and punish his obedient or disobedient subjects: all which particulars being, I say, implied in the idea of sinning, of which infants are incapable by the very frame of their nature; consequently, to impute sin to them must be absurd, and
inconsistent

inconsistent with the principles of common sense ?

Whether this Article, if pursued through the obvious consequences arising from it, does not convey an horrid notion of the **Almighty Creator** ; as it declares, that *original* or birth sin (whether guilt or moral corruption be meant by it) *in every person born into this world deserveth God's wrath and damnation ?*

Whether this infernal doctrine, which professeth to subject infants to amazing torments for millions and millions of ages (according to the known sense that the compilers of the Articles gave to damnation) only for being born into the world, and having such a nature as the Almighty thought fit to bestow upon them, would not be an unanswerable objection against the Bible itself, if found there ; it being absolutely impossible that such an absurd and barbarous doctrine could proceed from the God of truth, and merciful Father of all rational creatures ?

On the other hand, Whether it has not been demonstrated by the plainest and strongest arguments, that the Scripture stands clear of the notion of Original Sin, as stated in this Article ; it being expressly delivered there, that Adam's posterity were obnoxious

ous to death only, and the usual frailties of this mortal life; this being no more than a necessary consequence of an exclusion from Paradise, and the not enjoying those extraordinary privileges, which neither Adam, nor his posterity, had any claim to by the original frame of their nature?

Whether the innocent state of children be not clearly established by our Saviour, agreeably to common sense; "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke xviii. 16, 17?

With respect to the latter part of this Article, *and this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God*: Whether this be not directly contrary to the express declarations of Scripture; *They that are Christ's, that is, are in a regenerate state, have crucified the flesh with the affections and lusts; whosoever is born of God, overcometh the world, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*; with many other texts to the like purpose;

pose; which plainly shew, that they who are truly regenerated, are reconciled to God and his law, in the spirit and temper of their minds. *They have put off the old man, the carnal mind; and have put on the new man, which after God is created in righteousness and true holiness; so that they walk no more after the flesh, but after the Spirit?*

A R T I C L E X.

“ The condition of man after the fall of man, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to Faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.”

Qu. Whether the plain, literal, and grammatical sense of this Article, be not absolutely inconsistent with the moral agency of man; by which alone he is capable of any religion at all, and without which virtue and vice have no existence, and rewards and punishments cannot, with any colour of justice, be distributed?

Whether the notion, that man is incapable

ble of doing any thing in the business of a religious life, be not expressly contradicted by numberless exhortations in Scripture to repentance and holiness of life, which, upon supposition that man is not endued with a power of determining his own actions, must appear as so many solemn mockeries; it being of no use to exhort men to what they cannot possibly perform?

Whether the moral precepts and injunctions of the Gospel can possibly be reconciled with this Article, that man is not a moral agent? Can God Almighty be supposed, without the highest absurdity, to prescribe moral laws to those, who are not moral agents? Can a Being of perfect goodness require impossibilities of his creatures, and, like an Egyptian Pharaoh, demand brick in full tale, without allowing straw for the purpose? As it was the express design of God, in giving these precepts to his rational creatures, that they should be observed, consequently they must have powers and faculties capable of reducing them to practice: otherwise, the case of such creatures is extremely hard, not to be reconciled with the moral attributes of our heavenly Father.

A R T I C L E X I .

“ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works, or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort.”

Qu. Whether this Article contains an exact account of the nature of Justification, as set forth in Scripture?

Whether St. Paul and St. James, who professedly treat upon this subject, but differ in their manner of expression, may not easily be reconciled, by considering the different views of the two Apostles, and the different circumstances they refer to? When the former declares, that men are justified by Faith, and the latter by Works, St. Paul is evidently speaking of that first justification, or absolute discharge from the guilt of past transgressions, to which Jews and Gentiles were entitled upon their sincere profession of Christianity, and which extraordinary grace or favor, bestowed upon the first converts, was intended to lay them under the strongest obligations to lead good lives for the time to come: St. James is professedly

professedly discoursing of good Works in consequence of Faith, which, he solemnly declares, are absolutely necessary for final acceptance; and the same doctrine is earnestly inculcated by St. Paul in all his Epistles, when he is setting forth the duties of Christian professors; in other terms, he fully agrees with St. James, in maintaining the necessity of good Works in consequence of Faith. With respect to those, who have been bred up in the profession of Christianity, and have been wilful sinners, no Faith in the merits of Christ can be of a justifying nature, but what produces actual amendment in those very instances wherein they have been vicious, and universal righteousness the remaining part of their state of trial.

A R T I C L E XIII.

“ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of Faith in Jesu Christ, and are not done as God hath willed and commanded them to be done, *we doubt not but that they have the nature of sin.*

Qu. Whether this Article does not destroy all natural Religion, and expressly

contradict the solemn determination of Scripture ?

Is it consistent with any notions of natural Religion, to which the Scripture refers, and on which it is built, to imagine that justice, honesty, kindness, charity, or any other moral virtue, practised by Jews, Mahometans, or Heathens, *are sinful in their own nature* ; which subverts the great difference between good and evil, and the moral agency of man, who could not possibly be accountable for his actions, if he was absolutely incapable of performing any good action ?

Whether in this case it be not an express contradiction to suppose, that man could be guilty of any sinful action ; as sinning necessarily implies a power of acting conformably to a law, which he wilfully transgresses ?

Whether the disinterested kindness and compassionate behaviour of the good Samaritan, as set forth in the beautiful parable of our Saviour, could possibly in his judgment have the nature of sin ; which he expressly recommends to the imitation of all men ? or whether the alms and prayers of Cornelius, the Roman Centurion, which we are assured came up for a memorial before God, whilst he was a
stranger

stranger to the grace of Christ, could possibly have in them the nature of sin; as being approved by God himself, who is of purer eyes than to behold iniquity?

ARTICLE XVII.

“ Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting Salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God’s purpose, by his Spirit working in due season,” &c.

Qu. Whether this Article, in the plain, literal, and grammatical sense, agreeably to the known sense of the compilers, does not convey this horrid notion of Almighty God, that he has selected, by an arbitrary decree before the foundation of the world, a certain number of men to Salvation, and that all proper means will be employed by God to secure the Salvation of this peculiar number?

Whether it does not necessarily follow from this account of Predestination, that all those who are not included in this select number, are in a state of reprobation, absolutely cut off from a possibility of gaining eternal life, and unavoidably exposed to damnation, without any fault of their own; as this dreadful decree was formed before his creatures had any existence?

Whether this shocking doctrine be not expressly contrary to God's moral attributes, his justice, mercy, and goodness, the grand foundation of all true Religion?

Whether any earthly parent, who should bestow his peculiar blessings and favours upon some particular favourite children, and abandon all the rest to poverty and distress, in an arbitrary way, would not be justly obnoxious to the hatred and indignation of all men? How unreasonable and inexcusable then must it be in Christians, to represent the merciful Father of all rational beings as a barbarous and cruel tyrant, and whom some, who never enjoyed a Revelation, have described under the character of the best and greatest Being?

Whether such a dishonourable and horrid description of Almighty God, if found in any book claiming divine authority, would

would not prove an unanswerable argument against the truth of its supposed revelation ; as it is demonstrable from the principles of reason, that the one eternal, self-existent, intelligent Being, is endued with the amiable perfections of goodness, benevolence, and mercy ; which is abundantly confirmed by daily experience, in the continual provision he perpetually makes for all his creatures, and the patience and long-suffering he is constantly shewing to the wicked and ungodly, by sparing them from time to time, that they may have an opportunity to repent of their sins, and escape the punishment justly denounced against the incorrigible ?

Whether the whole tenour of Scripture (to our infinite satisfaction be it declared) does not uniformly and constantly inculcate the mercy and goodness of the benevolent Father of all rational creatures ?

Whether our blessed Saviour hath not frequently represented God under the character of a tender and affectionate Father, as loving his children beyond the usual love of parents to their offspring ?

Whether he hath not ascribed goodness to the one God and Father of all, in the most eminent degree that can be conceived ?

Whether a great number of the strongest expressions, plainly setting forth the loving-kindness of the Lord in many various ways, can possibly be reconciled with the horrid doctrine delivered in this Article; which implies, that millions of rational creatures are brought into being, with no other view but to render them necessarily miserable to eternal ages?

Whether the Scripture Doctrine of Predestination be not, God's purpose to call the Gentiles, in general, to the knowledge of the Gospel; and that no particular persons were intended by that term?

Whether the ninth chapter of St. Paul's Epistle to the Romans, from which, the horrid doctrine of Predestination, as stated in this Article, has been chiefly deduced, has not been demonstrably shewn to be nothing to the purpose for which it has been alledged; it being evidently intended to prove, that it was agreeable to the usual methods of God's providential dispensations, to bestow extraordinary favours, or external privileges, upon some people; and not grant the same to other people: that the Jews, upon account of their obstinacy and disobedience, were justly cut off from the external privilege of being the people of God; and the Gentiles, who
readily

readily closed in with the gracious offers of Salvation, were elected into the Church?

Whether the Gentiles being elected into the Church, has not been clearly proved, to denote only their being partakers of the outward privileges of the Gospel; but by no means any absolute decree to secure their title to eternal life, unless they improved the favour of election to the grand purpose of universal holiness; which must depend upon their own endeavours, and an honest use of the gracious means put into their power; as St. Paul himself has particularly observed, in ch. xi. of his Epistle to the Romans, agreeably to the doctrine inculcated thro' all his Epistles, and that of the other Apostles?

Whether the compilers of this Article were not themselves sensible of odious consequences naturally arising from it, that it might prove a suitable engine for the devil, to drive people into despair, or a vicious course of life; this being the professed sentiment of the latter part of the Article, when they declare, that for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall; whereby the devil doth thrust them either into desperation,

peration, or into wretchedness of most unclean living, no less perilous than desperation?

Whether it does not seem strange and unaccountable, that Christian professors should recommend and enforce an Article upon the consciences of men, which, by their own confession, has a natural tendency to help forward the cursed designs of the devil himself, the grand adversary of God and goodness?

[Remarkable it is, that Bishop Burnet, in his History of the Reformation, makes express mention of the mischiefs occasioned by the doctrine of Predestination; “that it had a very ill effect upon the lives of many, who thought they were set loose from all obligations; and that was indeed the greatest scandal of the Reformation. The preachers were aware of it, and apprehensive of the judgments of God, that would follow on it; of which they gave the nation free warning.”]

But if the compilers of the Article of Predestination did themselves see bad consequences arising from it; if those bad consequences were actually felt and complained of; if the preachers were obliged, in order to prevent the mischief from spreading, to deliver doctrines, either contrary

trary to it, or, at least, that would take off the minds of the people from all thoughts of this mischievous doctrine; what a judicial blindness and infatuation must have possessed the minds of our first Reformers (tho' worthy persons in several respects) to continue the imposition of such a confessedly hurtful Article upon the consciences of men, and make subscription to it a necessary qualification for almost all ecclesiastical offices in the Church of England? and what a sad reflection is it upon our succeeding governors in this Protestant Church, that such a dreadful Article should still be kept up, notwithstanding all the light and advantages for religious knowledge we have enjoyed?—See Bishop Burnet's Abridgment of the History of the Reformation, page 87, 2d edition, London, 1683.]

Upon the whole, Whether this Article does not deserve the hearty abhorrence of all persons, who entertain any rational sentiments of God and Christianity?

A R T I C L E XVIII.

“ They are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out

out unto us only the name of Jesus Christ, whereby men must be saved."

Qu. Whether this Article be not expressly contradicted by the solemn determination of St. Peter; who assures us, when particularly enlightened by the Spirit of God, that of a truth God is no respecter of persons. But in every nation, he that feareth him, and worketh righteousness, is accepted with him?

A R T I C L E XX.

"The Church hath power to decree Rites or Ceremonies, and authority in controversies of Faith, &c——."

Qu. Whether, in all questions relating to the authority of the Church, it be not very necessary to fix the true idea of the word; as this term has been frequently used in an improper sense, and, what is infinitely worse, it has been horridly abused, to promote the wicked purposes of party bigots?

Whether it be not extremely plain, from the Acts of the Apostles, and the salutations of St. Paul, in most of his Epistles, that the word Church, in its original and genuine signification, denotes believers in Christ, whether pastors or people?

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Whether this sense of the word Church be not warranted by the definition of it in the foregoing Article ; and, consequently, the People, as well as Clergy, must be entitled to the authority claimed to decree rites or ceremonies, and to determine controversies of Faith ?——If nothing more be meant, by the Church having power to decree rites or ceremonies, than the regular agreement of a Christian society, to appoint some innocent ceremonies for the sake of decency and order, as recommended by St. Paul, no reasonable objection can be formed to this part of the Article. But if, under this pretence, power is inconsistently claimed by the Clergy, to impose what rites they please upon the consciences of the people, and to make their conformity to them equally necessary with the express institutions of Christ himself ; is not this sacrilegiously to invade the prerogative of the one Law-giver Jesus Christ, the only Head of the Church appointed by Almighty God ?

Whether the great number of ceremonies, which the Church of Rome hath introduced into the public worship, was not entirely owing to this principle, that the Church hath power to decree rites or ceremonies ?

As to matters of Faith, Whether it be
consistent

consistent with the solemn declarations of the Church itself, and even of this very Article, to claim an authority to make Articles of Faith, which Christ and his Apostles have not made so? Or, if this sense be too presumptuous to be admitted, in opposition to the express authority of Scripture, and its own determination, Can this Protestant Church claim an absolute authority to deliver its own interpretations of Scripture as a certain rule of Faith, and enforce them upon the consciences of its members, without allowing them the liberty of judging whether its interpretations be right or wrong?

Whether such an authority does not imply an implicit Faith in what is called the Church; which is an essential principle of Popery, the main foundation on which the enormous corruptions of the Church of Rome are built, and by which they are still supported?

Whether Church-authority, in this sense, be not inconsistently demolished by this very Article; *if it be not lawful*, as it is said, *to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture, that it be repugnant to another: and that, as it ought not to decree any thing that is against holy writ, so besides the same ought it not to enforce*

force any thing to be believed for necessity of Salvation : which declarations are little else but a mere empty sound, without any determinate meaning, unless the persons to whom the interpretations and decrees of the Church are referred, be allowed to exercise their judgment, whether they be agreeable to Scripture, or not ?

As Church-authority has been carried to an enormous pitch, it may be properly queried, Whether a regard for human authority in religion, has not proved the main support of the grossest errors in the neighbouring countries ?

Whether authority was not employed to hinder the voice of the Son of God himself from being heard ; it being a more powerful argument, among the people, to ask, Do any of the Pharisees, or Doctors of the Mosaical law, believe in him ? than to ask, Whether ever man worked miracles, or ever spake and lived like him ? and whilst excommunication, or being excluded from the synagogue, was the mark set upon those, who should acknowledge him to be the true Messiah ?

Whether authority, among heathens, did not afterwards put all the stop to the progress of Christianity that this world can possibly effect ?

And when Christians had got the civil

power on their side, and became the majority, Whether authority (which Christians thought would prove useful to their cause, tho' by experience they had found it its greatest enemy) did not, by degrees, lay waste the honour of Christianity, and well nigh extinguish it from amongst men?

Whether authority has not been the fatal method to recommend and guard the whole load of absurdities, and depravations of true Religion, under which Christian people were in captivity, by disgraces, violence, and inquisitions; by making it infamous, or terrible, to any to oppose them?

Whether authority be not the mischievous engine, which would have prevented all reformation, where it has obtained, and which is its greatest obstacle, where it has not?

Whether human authority in religion, did not set up itself against the beginnings of this Church of England itself; and which alone now contests with it, the foundation upon which it stands?

Whether the end of religion in general, and of the Christian in particular, be not weakened in proportion to the effect of worldly motives, and the mere authority of man, separate from the arguments of Reason,

Reason, and the motives and maxims of the Gospel itself?

Whether it be not high time for the Church of England to return to the original principles on which it was founded; and to disclaim all human authority in religious matters, by deeds, as well as words?

A R T I C L E XXVI.

“ Altho’ in the visible Church, the evil be ever mingled with the good, and sometimes the evil have the chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ’s, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving the sacraments, &c.”

2y. Whether wicked Ministers, whilst they continue such, can possibly be said to act by an authority derived from Christ; when by their evil example they propagate vice and immorality in the world, and are really profaning their holy office by their unworthy behaviour?

Whether discipline should not be exercised, in all Christian societies, according to the appointment of Christ, and the settled practice of the primitive Church; and

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more particularly with regard to evil Ministers, who don't reform their conduct after proper admonitions?

Whether true Christian discipline, which is a just and merciful scheme, if it could possibly be restored in this national Church, would not prove of infinitely more service to secure its real interest, the honour of Christianity, and a proper reverence for its Ministers, than subscription to ever so many Articles, drawn up by fallible men?

Whether a Clergyman, who takes pains in his profession, officiates in public agreeably to the express institutions of Christ and his Apostles, constantly inculcates the plain and undisputed doctrines of the Gospel, and demonstrates his belief of Christianity by a pious, good, and virtuous example, does not give a more valuable security to the governors of the Church, of the orthodoxy of his Faith, than can possibly be given by all the oaths, subscriptions, and declarations, that have been invented by men, from the time of the Nicene Council, 325 (when the practice of imposing unscriptural terms, and requiring subscription to them, first began) to 1571, when the 39 Articles received the ratification of Queen Elizabeth, and were solemnly confirmed by the subscription of the hand of the Archbishop and Bishops,
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of the upper house, and by the subscription of the whole Clergy of the lower house of Convocation.

ARTICLES XXVII. and XXVIII.
Concerning Baptism, and the Supper of our Lord.

2u. Whether these two external rites, which entirely depend upon the institution of Christ himself, and derive their obligation from his will only, should not be set forth in the express words of Scripture, and practised agreeably to the original institution, so far as we can get certain information relating to it?

Whether the former (viz. Baptism) was not intended as an initiating rite, whereby profelytes from another religion, whether Jews or Heathens, openly professed themselves disciples of Christ?

Whether it does not seem probable, from the Acts of the Apostles (which contains an history of the first propagation of Christianity for 30 years) that Baptism was originally designed for converts only; as we have no account, during that time, of the children of Christian parents being baptized, either infants or adult?—But as nothing absolutely certain appears upon this point, and Baptism is a mere external rite, to be administered but once, as universally agreed, Whether this be not one
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of those cases, which are proper to exercise the great duty of mutual forbearance and toleration in all Christian societies ?

Whether the external mode and time of administering Baptism, provided the original form be observed, should not be left entirely to the discretion of Christian parents ?

Whether the Lord's Supper, as delivered in its original simplicity, by our Lord, and his Apostle Paul, be not a plain institution, well calculated, without superstition, to keep up the remembrance of Christ, as our crucified Saviour (which powerfully engages us to the practice of every Christian duty) and more particularly, an excellent means to remind Christians of the great obligations they are under, to live in peace, love, and charity ?

Whether the highest regard should not be paid to the express declarations of the New Testament upon this positive duty ; which would prevent some hurtful errors fixed upon it by human authority, and remove the unreasonable fears of honest Christians ?

A R T I C L E XXXVI.

“ The book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, &c. hath nothing in it that of itself is superstitious and ungodly.”

Qu. Whether the book of Consecration can be said, to contain nothing that of itself is superstitious and ungodly; as an extraordinary power, not warranted by Scripture, seems to be given to every Priest at his ordination, in these words: "Receive the Holy Ghost, for the office and work of a Priest, now committed unto thee, by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." In consequence of this power, the Priest is directed, in the office for the visitation of the sick (upon the sick person's confessing his sins, and desiring absolution) to pronounce this solemn sentence of remission, as from the mouth of God himself: "By the authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost?"

Whether this usurped and extravagant pretension, which the Pope himself did not claim till some hundred years after gross corruptions were introduced into the Church, did not vastly contribute to enlarge his power over the consciences of men; till, at last, even kings and princes became his spiritual vassals?

Whether any Protestant Bishop, in these days, can possibly believe, that he has an

authority to confer this power upon the Priests whom he ordains; or the Priests really think, that they receive it from the Bishop, by the imposition of hands?

Whether it be not absolutely necessary to lay aside such mock powers; as they naturally tend to expose the Ministers of the Church of England, and the religion they profess, to the scorn and reproach of sceptics and unbelievers?

Again, Whether the two ordination hymns, directed to the Holy Ghost, as eternal God (and in one of which, the gross Athanasian doctrine of three co-equal Persons, and one God, is expressed) can be deemed little less than superstition; as we find no direct invocation of the Holy Spirit, in prayer, praise, or glory, in the New Testament; all the Scripture forms being absolutely inconsistent with it?

Whether the least colour of evidence can be produced for worship of any kind paid, in the word of God, to a consubstantial Trinity?

Upon the whole, Whether subscription to so many absurd and contradictory propositions be not an intolerable grievance, to persons really concerned for the honour of Christianity, and the propagation of it pure and unmixed throughout the world?

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Whether all declarations and subscriptions, in which Christian professors are engaged, should not be made with the greatest simplicity; so as to afford no room for subtle arts, and evasive distinctions, to palliate what in any other case would be thought gross prevarication?

Whether it would not redound to the immortal honour of the British Legislature, to favour the present worthy attempt of the petitioning Clergy, for relief in the matter of subscription to the 39 Articles, and strict conformity to every part of the present Liturgy; that the Gospel may have its free course, and rational believers may be legally qualified to officiate as real Ministers of Christ, and set forth Christianity in its original purity, free from all human mixtures?

Whether Mr. Locke, one of the best of Christian philosophers, and who has been of eminent service to this country in several respects, has not deserved extremely well of the Christian religion, more particularly, in his Treatise of the Reasonableness of Christianity, as delivered in the Scriptures?

Whether he has not pointed out the reasonableness and excellency of the Christian Religion, in the clearest and strongest light, and shewn the plain simplicity of

Gospel Faith in such a way, as necessarily implies the unreasonableness of imposing a large number of speculative propositions upon the consciences of men, without any warrant from the express declarations of Christ and his Apostles?

Whether this treatise *, as being wrote by a disinterested Lay-Gentleman, and one to whom the British constitution is so much obliged, may not be properly recommended at this time to the Honourable Members of both Houses of Parliament?

Whether it would not be far better, if Clergymen, before they entered upon their office, were obliged to read over a collection of texts, taken out of the Old and New Testament, relating to the ministerial duty; and to declare their resolution in a solemn manner, before the congregation committed to their charge, to instruct them agreeably to the Scripture precepts just set forth, and frame their lives accordingly; whether, I say, such a practice would not be far better than the present method of declaring their unfeigned assent to a large number of speculative propositions (the whole being 158) which have little or no reference to Christian edifica-

* Vid. Locke's Reasonableness of Christianity, as delivered in the Scriptures.

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tion, and which (many of them at least) are absolutely false?

Whether to this Profession there should not be added, a solemn Protest against the gross corruptions of Popery, and all impositions upon conscience, not warranted by the express declarations of Christ and his Apostles?

A
C O L L E C T I O N
O F
T E X T S ;

Which deserve the serious Consideration of all those, who are either designed for HOLY ORDERS, or are actually ORDAINED :

And may, with peculiar Propriety, be read over before a Christian Congregation, instead of the THIRTY-NINE ARTICLES, upon a Minister's taking the Charge of it.

JEREMIAH i. 7, 8.

BUT the Lord said to me, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.

Be not afraid of their faces : for I am with thee, to deliver thee, saith the Lord.

JEREMIAH xxiii. 1, 2, 3.

Wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.

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Therefore thus saith the Lord God of Israel, against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord.

And I will gather the remnant of my flock out of all the countries, whither I have driven them, and will bring them again to their folds, and they shall be fruitful, and increase.

EZEKIEL ii. 3, 4, 5, 6, 7.

And he said unto me, Son of Man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: they, and their fathers, have transgressed against me, even unto this very day.

For they are impudent children, and stiff hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear, or whether they will forbear; for they are a rebellious house; yet shall know that there hath been a Prophet among them.

And thou, Son of Man, be not afraid of them; neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among the scorpions: Be not afraid of their words, nor be dismayed

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at their looks, though they be a rebellious house.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious.

EZEKIEL iii. 17, 18, 19, 20, 21.

Son of Man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood will I require at thine hand.

Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth

doth not sin ; he shall surely live, because he is warned : also thou hast delivered thy soul.

EZEKIEL xxxiii. 1—9.

Again, the word of the Lord came unto me, saying, Son of Man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman :

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people ;

Then whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come and take him away, his blood shall be upon his own head.

He heard the sound of the trumpet, and took not warning ; his blood shall be upon him ; but he that taketh warning, shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned : if the sword come and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand.

So thou, O Son of Man, I have set thee a watchman unto the house of Israel :
therefore

therefore thou shalt hear the word at my mouth, and warn them from me.

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not warn the wicked man from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way, to turn from it: if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

EZEKIEL XXXIV. 1—10.

And the word of the Lord came unto me, saying,

Son of Man, prophesy against the shepherds of Israel; prophesy and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel, that do feed themselves: should not shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them.

And they were scattered, because there
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is no shepherd, and they became meat to all the beasts of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye Shepherds, hear the word of the Lord.

As I live, saith the Lord God, surely, because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock; but the shepherds fed themselves, and fed not my flock.

Therefore, O ye shepherds, hear ye the word of the Lord.

Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

MALACHI ii. 7, 8, 9.

For the Priest's lips should keep knowledge, and they should seek the law at his mouth;

mouth; for he is the messenger of the Lord of Hosts.

But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts.

Therefore have I also made you contemptible and base before all the people; according as ye have not kept my ways, but have been partial in the law.

MATTHEW x. 16.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

ACTS xx. 18, 19, 20, 21.

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons;

Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews:

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house;

Testifying both to the Jews, and also to the Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ.

VERSE 24.

None of these things move me, neither count

count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

VERSE 26—31.

I take to record this day, that I am pure from the blood of all men.

For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the Church * *of God*, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your ownelves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch; and remember, that by the space of three years I ceased not to warn every one night and day with tears.

I COR. iv. 1, 2.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

* *Of the Lord*, according to the reading of the most ancient MSS.

Moreover it is required in stewards, that a man be found faithful.

1 COR. ix. 22.

To the weak became I as weak, that I might gain the weak ; I am made all things to all men, that I might by all means save some.

1 COR. x. 33.

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

2 COR. ii. 17.

For we are not as many, which corrupt the word of God ; but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 COR. iv. 5.

We preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Jesus sake.

2 COR. v. 11.

Knowing therefore the terror of the Lord, we persuade men ; but we are made manifest unto God, and I trust also are made manifest in your consciences.

2 COR. v. 20.

Now then we are embassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God.

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2 COR. vi. 1—10.

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (for he saith, I have heard thee in a time accepted, and in the day of Salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of Salvation)—Giving no offence in any thing, that the ministry be not blamed:—But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses—in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.—By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.—By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left:—By honour and dishonour, by evil report and good report; as deceivers, and yet true;—as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed;—as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

COLOSSIANS i. 28, 29.

We preach, warning every man, and teaching every man in all wisdom, that

we may present every man perfect in Christ Jesus;—whereunto I also labour, striving according to his working, which worketh in me mightily.

COLOSSIANS iv. 17.

And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

I THESSALONIANS ii. 3, 4, 5, 6, 7, 8.

For our exhortation was not of deceit, nor of uncleanness, nor in guile:—but as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.—For neither at any time, used we flattering words, as ye know, nor a cloke of covetousness; God is witness.—Nor of men sought we glory; neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ—But we were gentle among you, even as a nurse cherisheth her children:—So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

I THESS. ii. 10, 11, 12.

Ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

—as

—as ye know how we exhorted and comforted, and charged every one of you (as a father doth his children)—That ye would walk worthy of God, who hath called you unto his kingdom and glory.

I TIMOTHY iii. 1—9.

This is a true saying, If a man desire the office of a Bishop, he desireth a good work.—A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;—not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous;—one that ruleth well his own house, having his children in subjection with all gravity;—(for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.—Likewise must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre—holding the mystery of the Faith in a pure conscience.

I TIM. iv. 12—16.

Be thou an example of the believers, in

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word,

word, in conversation, in charity, in spirit, in faith, in purity.—Till I come, give attendance to reading, to exhortation, to doctrine.—Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.—Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.—Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee.

2 TIM. i. 6, 7, 8.

I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.—For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.—Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God.

VERSE 13, 14.

Hold fast the form of sound words, which thou hast heard from me, in faith and love, which is in Christ Jesus.—That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us,

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2 TIM. ii. 1—16.

My Son, be strong in the grace that is in Christ Jesus.—And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.—Thou therefore endure hardness, as a good soldier of Jesus Christ.—No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.—And if a man strive also for masteries, yet is he not crowned, except he strive lawfully.—The husbandman that laboureth, must be first partaker of the fruits.—Consider what I say, and the Lord give thee understanding in all things.—Remember, that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel:—Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound.—Therefore I endure all things for the elect's sake, that they may also obtain the Salvation which is in Christ Jesus, with eternal Glory.—It is a faithful saying; For if we be dead with him, we shall also live with him:—if we suffer, we shall also reign with him; if we deny him, he also will deny us:—if we believe not, yet he abideth faithful;
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he cannot deny himself.—Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—But shun profane and vain babblings; for they will increase unto more ungodliness.

VERSE 22—26.

Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.—But foolish and unlearned questions avoid, knowing that they do gender strifes—and the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient—in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth—and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2 TIM. iv. 1—5.

I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:—Preach the word, be instant in season, out of season; reprove, rebuke, exhort

exhort with all long-suffering and doctrine. — For the time will come, when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears. — And they shall turn away their ears from the truth, and shall be turned unto fables. — But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry.

TITUS i. 5 — 11.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. — If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. — For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; — but a lover of hospitality, a lover of good men, sober, just, holy, temperate; — holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort, and to convince the gainfayers. — For there are many unruly and vain talkers and deceivers, especially they of the Circumcision — whose mouths must be stopped, who sub-

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vert whole houses, teaching things which they ought not, for filthy lucre's sake.

TITUS ii. 1.

Speak thou the things which become sound doctrine.

VERSE 7, 8.

In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity—sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

VERSE 15.

These things speak and exhort, and rebuke with all authority. Let no man despise thee.

HEBREWS xiii. 17.

Obeys them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account; that they may do it with joy, and not with grief; for that is unprofitable for you.

I PETER v. 1—4.

The Elders which are among you, I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also partaker of the Glory that shall be revealed:—Feed the flock of God, which is among you, taking the oversight thereof,

not by constraint, but willingly; not for filthy lucre, but of a ready mind;—neither as being lords over God's heritage, but being ensamples to the flock.—And when the chief Shepherd shall appear, ye shall receive a crown of Glory, that fadeth not away.

2 PETER i. 12—15.

I will not be negligent to put you always in remembrance of these things, tho' ye know them, and be established in the present truth.—Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:—knowing, that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.—Moreover, I will endeavour that you may be able, after my decease, to have these things always in remembrance.

WHEN such a collection of Texts has been distinctly read over by the Minister, before the Congregation, he may then, in a serious and solemn manner, declare his assent and consent to these Scripture Rules and Exhortations; his sincere resolution to instruct the people committed

to his charge agreeably to them; and to endeavour, by God's assistance, to frame his life and conversation by such glorious examples and excellent admonitions.

THE END.